THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (ISA. 24 : 4, 5).

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PERSECUTION DECREED BY HISTORY.

LOOKING back over the history of the world, the ages past, in which our ancestors have moved, fought, and battled toward the light, I see one continual roll of blood and persecution, hardships and sacrifice; one world funeral, tears and crying; but the world climbing upward, with its face toward God, who beckons them come higher. As Lowell says:

> "I watch the circles of the eternal years and read forever
> In the storied page, one lengthened list of blood, and wrong,
> And tears; one onward step of Truth from age to age."

Why is this? Why is it essential? What is the purpose of its consummation? We know that we love truth, and that many of the mortals of old have given up their lives for its advancement. Wherein lies the explanation? We are in the darkness one moment: we next advance through a dark and rugged passage, 'till we behold the light of the rising sun of truth. I suppose that it is easy to answer the question as to why we were not satisfied with our former state. Answer, if you can.

It's a long way from error to truth; it's a long way from savagery to civilization; and a long way it is from idolatry and paganism to the light of the "only true gospel." The truths which are ours to-day, and the comforts of our present lives have not been attained from sunset to sunrise. I review my life: I think back just as far as I can. I remember that I have been raised in a good environment; I have been taught grand and glorious principles at the knees of my mother; I have been privileged to attend school, and I have been protected, having been allowed to spend

my time for other things than in a mere struggle for existence. My mind fails to picture me in a savage community, but rather in a civilized and enlightened one. The reason for this is dawning upon my mind. "I am an heir to the civilized past." I don't appreciate it as much now as I will later: I will appreciate it more in the eternal spheres than I will ever in this life. This I do know: it has been brought about through a fight for truth. God has forced the centuries to brand themselves with this quality. He always will force it, mysterious as might be the process used. The universe is planned upon truth: God is the architect, and we are the workmen. We must build to the plan.

Why do you admire a man who speaks the truth? It is because it pleases divinity. His spirit renders praise. Why do you dislike deceit? It is because it is not divine, and the spirit of man says so. This will apply to the state, to the church, and to the nation as well. We all want truth. Truth feeds us. We are given the bread of eternal life, and, of course, without this bread we would perish.

When I say that all truth is divine the statement is correct, yet a distinction is often made. There seems to be two spheres. The gospel is a different kind of truth in a way from some of the scientifically classified truths of to-day. Two and two added together are four, is a truth all right, but I would prefer to call it "a fact." Euclid is a book of truths, but at the same time I would prefer to call it a book of facts. I lay this before you, not for your scientific scrutiny, but rather to ask you to bear with me in the spirit of my words. We are in the world to-day to teach certain eternal truths. It is the mission of the Latter-day Saints. We are here to teach the essentialness of baptism at the hands of those who possess the authority. We have a message of light, and it can hardly be placed in the same category as geometrical facts and axioms. The gospel is in a different world of truth; but to usher in any truth, be it one kind or the other, has necessitated some form of persecution.

Nine chances out of ten, we won't get our heads knocked for the heralding of truth in this day and age; at least it is very improbable. We are bothered with the great monster of spiritual insincerity and indifference. The world wants one kind of truth, and no other kind. That form of truth which pertains to their immediate pleasure and enjoyment, they seek. Of the deeper kind they will have none. It is true that Jesus lived. It is also true that a Mr. So-and-so—I just forget his name—composed a song entitled, "Alexander's Rag Time Band." Now to illustrate: I get out on the market in one of your English towns and shout "Come over here! Come over here!" I attract a large crowd. I then continue: "I should like to say something to you to-night about the life of Christ and the work of the ancient apostles." They disperse severally. It is this tendency that is a deadly enemy to

the promulgation of the truth, and the battle cry against it must be longer and louder, and the energy directed against it must be as great, or even greater, than even that which was directed in the work of the Lord during olden times. It is indirect persecution, but it approaches the direct. It is all brought about by the fact that the world is disgusted; I mean the average man of the world. So-called Christianity is defeating its own ends. There are cries on every corner and in every pulpit, "Come unto Christ:" "Come unto Christ." Men, women, and children attend church. The services out, they leave. "It was a splendid sermon, was it not, Mrs. Jones?" "Oh yes," comes the nice reply. "Hello, boy," bring me a paper: yes, any of them will do." Column one reads, "The Reverend Mr. Anybody preaches upon the life of the Savior" from one of various texts, as, "Love your enemies—pray for them that despitefully use you—judge not that ye be not judged—go thy way and sin no more—he who is without sin, let him cast the first stone." What is this by its side? Why, the report of a sermon which was delivered by the self-same minister of the "word" a little later upon the very popular subject, "The 'Mormon' Pest," in which was a wish that these alleged "base coined religionists" could all be taken and dumped head over heels into the sea. But then, you know, they cannot help it: their imagination wafts them back over the centuries—centuries of apostasy, and they hear a voice crying, "Ye Scribes and Pharisees, who has warned you to flee from the wrath to come?" Scribes and Pharisees did not stop the work of Christ: our work is the work of Christ, therefore, it cannot be stopped.

Just because the "holy fathers" of old forbade the progress of Gallileo, progress did not stop; just because the Jews persecuted and crucified Christ, calling Him a blasphemer, too, as they did does not say that they will not find out otherwise. One of the greatest crimes which they could possibly, at the time, and in that locality, lay at the feet of the Master, was that of blaspheming God and the holy ancient prophets; one of the greatest crimes of which they could accuse Stephen, was that of speaking irreverently of some of the ancient leaders of Israel, when he told the Jews that they had always resisted the Holy Ghost. On mentioning the fact that they had crucified the Messiah, even Jesus Christ, they became angry. Why? Because their life, both national and individual, was based upon, and interwoven with the coming of the Lord. It was a message void of thoughts which would in any way tickle the ears of the nation. Because it did not tickle they did not like it, and in not liking it they repeated world history: they began to persecute.

So it is, even with us the "Mormon" missionaries; the accusation is thrown at us that we are "White Slave Traders." But we are not, are we? One of the greatest imaginable crimes is being laid at our feet; but still we thrive; still we prosper. It is because we

represent truth. You will remember that Christ Himself was said to "have a devil."

In the days of savagery people thought that they had to offer sacrifice to appease an angry God. They found out after many lessons in the hard school of experience that they were wrong. We have the benefit of their lessons. The Jews thought that they were the only people on the face of the earth who pleased God. They were positive of the fact that God loved them, and them only. To be a Gentile was to be forever cast out of the kingdom of God. Christ came with a different message, and they did not like it. He was satisfied to call a publican, a hated officer among the Jews, to be His disciple, and they stood and wondered, "What manner of man is this?" They knew that it was contrary to their education and training. He told them they would have to worship God in spirit and in truth, in the temple or out of the temple, in mountains or in fanes of gold. They again said, "Peculiar; many strange things have happened to-day." And so things have gone the world round. Followers of the Savior being no greater than their Master, have had to suffer the hisses of the world. Paul recognized that he was the offscouring of all things, so far as the eyes of the world were concerned.

The same fact has been often repeated in the history of so-called Christian institutions. The church was established; it began to drift from its true course. Error and hypocrisy began to creep into the ranks of Christ. After the Papal See had secured practical hold on the temporal as well as spiritual world; when the Pope began to seat and unseat kings and even force them to bow before him in sack-cloth and ashes in order to receive a forgiveness of sins that they had never committed; when corruption of all kinds became rampant and crime ate itself into the very heart of the "Organ of Christ," God raised up "voices in the wilderness" of spiritual darkness and decay to establish His balance of power. What happened to many of His instruments is too well known to need rehearsal here. We could refer to the thousands of martyrs who were actually hung alive upon meat hooks; others that were burned at the stake because of their faithfulness to the testimony which they had of the truth, and of the divinity of their missions. We can't eulogize them all, but we can at least call to mind two or three of their representatives, monumental characters among the illustrious "men of God."

In the year 1416, John Huss, the famous reformer, the forerunner of the Protestant Reformation, after a life of service and battle for the truth and the overthrow of error and hypocrisy, was told by the Papal court that he must recant; take back what he had said. Never! How his words uttered at that moment have rung down through the centuries. "Convict me of heresy by the teachings of Christ and I will cheerfully recant: I cannot abjure errors that have been imputed to me by false witnesses." And so

it was once, twice and thrice. The cat's silly play with the mouse is over now. He is dragged from his dungeon, convicted of being an incorrigible heretic, and burned to death by the professed followers of the "Son of the carpenter," who had expressly taught men to judge not, lest they be judged. Like a lark whose sweet voice calmly floats down through the air long after the singer has been out of sight, so through that cloud of smoke and flame came the last words of the dying martyr: "Glory to God on high and peace and good will towards men! We praise Thee! We bless Thee! We worship Thee! We glorify Thee! We give thanks to Thee for Thy great glory!" The mighty host of silent pilgrims who were present at his death, seemed smitten. When the smoke cleared away there was nothing but iron links hanging to a blackened stake; but John Huss was with God. The work went on.

Nor do we stop with the death of this great standard-bearer of the cause of truth. Eighty-two years from that date, in another part of the world, another man gave his life for the overthrow of sham and hypocrisy. This famous citizen of Florence, Savonarola, after a life of devotion to the city which he loved; after having striven to be a true messenger of God, was told that he must recant. "Not so long as God lives," was the ready reply. Six days in succession he is then raised by his wrists strapped together behind his back until his muscles are lascerated and his bones disjointed. He faints and raves alternately under the agony, but clings to the truth. He has not taught of himself, but has striven to be God's faithful messenger. That is all that the examination can get out of him, and upon that he is sentenced to be hanged and burned. Hanged and burned he is forthwith, his last words being as he ascended the gibbet: "My Lord was willing to die for my sins, and why should I not be glad to give up my poor life for the love of Him." Such was the death of Savonarola. The work did not die, however. It but fanned the fire into a flame.

I use these illustrations for one or two purposes. 1st.—They serve to illustrate the fact that when once the truth is implanted in the bosom of man, it becomes a pearl of great price; a pearl for which life itself will not be exchanged. 2nd.—I think that we should continually let the lives of these men stand before us as illustrations of character, to be developed to-day for the promulgation of the gospel. 3rd.—They serve as examples of thousands of men, women and children, who have done the same thing in history. Oh! what will be their reward? Heaven knows that I would sooner be those in the eternal "sphere"; that I would rather face the eternal and infinite council with the record of their lives before me than those who persecuted them. 4th.—I would say, that they also serve to illustrate the point, that if the history of truth is ever written, that it will be a continual roll of blood and persecution. It will point to a "truth which would lend much proof" as to the divinity of

"Mormonism." Many others could be mentioned. May we recall the lives of Latimer, Luther, Knox, Melanchton, Cranmer, and Brewster. We can even distinguish in the great throng of martyrs who have gone to their crowns, our own Prophet of the last dispensation, the much reviled Joseph Smith. Here in the world to-day many of the statues of the worldly wise are nothing but monumental mockeries! Life is eternal, and it being eternal, the only true honor to accompany it, is that which we gain in the fight for the coming of the kingdom of God. We must arise as Latter-day Saints and meet the issue. Some of us are doing it. It is said that good deeds are forgotten as soon as done. In the eyes of the world, yes; but the deeds accomplished, and the lives lived in the defence of truth will merit a statue in the "Eternal Hall of Fame," never to be forgotten. This is a day of action. True, we have the privilege of worshiping God according to the dictates of our own conscience. This has been established after years of bloodshed. But there are other problems to meet. The path is clear. We need not ask direction. It is in the way of truth. It may be a hard path: it may be strewn with thorns. If it is, it is because—"THE SERVANT IS NOT GREATER THAN HIS LORD."

Wigan. LUTHER E. EGGERTSEN.

"MOTHER."

ONE cannot fully realize the meaning of the dear word mother "until taken back into the 'yesterday'"—back into our infant years when mother's watchful eye and tender care were our constant guardians. Yes, one may even go farther back than this in order to understand what "mother" really means. Think of the suffering and trials she underwent in making it possible for us to have a being on earth. Her sufferings can best be likened to those the Savior endured for the world, and the comparison seems very appropriate; for as Christ suffered to save life, so a mother suffers to produce life.

There is a certain sacredness attached to the name "mother" that no matter where or when it is spoken, a feeling of love arises in one's heart. The most hardened criminal, as well as the person that lives a pure life, breathes the name with a certain feeling of sacredness as if it were divine, and while she is not divine, her mother-love is, and may be likened to the love of the Savior. As He sacrificed all for the welfare of man, she sacrifices all for the home and the welfare of her children.

The motto, "What is home without a mother," adorns many a happy home, and to the child it means but little, because the young do not realize all the sacrifices made by that mother for its sole benefit. When life's duties cause a separation, if only for a time, the realization comes that nowhere can be found the

same loving kindness and devotion as that of the beloved mother at home. This brings the old saying back to mind, and one can almost hear a voice saying, "What is home without a mother." Some may say home is what you make it. That is very true; but if it lacks the holy, blessed love of a mother, it ceases to be home, and becomes merely a place to live when one is not busy performing life's duties or seeking pleasure.

One of America's early statesmen who had achieved success, and was being praised for his position and knowledge, made the following statement, "All that I am, all that I expect to be, I owe to my mother." This sentiment can apply to all, because through her sufferings we came into the world, through her sacrifices our tender lives in youthful years were preserved, and through her loving and watchful care we developed into what we are.

Nothing we can do can fully repay this love. The poet in the following verses very beautifully elevates her to a first position among creatures who are not divine.

"The noblest thoughts my soul can claim,
The holiest words my tongue can frame,
Unworthy are to praise the name;
More sacred than all other.

An infant when her love first came,
A man, I find it just the same,
Reverently I breathe her name,
The blessed name of Mother."

London. FLOYD S. LEAVER.

"THE ATHEIST'S PRAYER."

WHEN I was a boy away in the mountains of Pennsylvania, I knew an old infidel who was eager to argue against the existence of a God. This is what infidelity hates, the existence of a God. A young preacher, against the warning of the friends as to his abuses and his obscenities, resolved to see that blatant scoffer, and confront him with the truth of God.

The sceptic was soon vociferating against the idea of there being a God. He was sitting in his saw-mill, just over the lever that lifts as the saw leaves the log, and while denouncing the doctrine of a Deity, that lever sprang, catching him under the heels, and flung him backwards, and downwards, headlong into the stream!

As he plunged, however, he shrieked out as loud as he could yell, "GOD HAVE MERCY!!"

The preacher ran round, waded into the water and drew the struggling man ashore. Said the pastor, "I thought that you did not believe in a God." As soon as the infidel stopped strangling, he said in a subdued voice, "Well, if there is no God, there ought to be, to help a man when he can't help himself."—*Vanguard.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 9, 1913.

EDITORIAL.

GREETING TO THE SAINTS.

HAVING been called and commissioned by the spirit of prophecy and set apart, by the laying on of the hands of the First Presidency, to preside over the European mission of the Church of Jesus Christ of Latter-day Saints, and having arrived at Liverpool on September 30th, 1913, after a favorable voyage, we address a few words through the *Millennial Star*, to all who are saints, as an expression of love and greeting. We esteem highly the great honor thus bestowed upon us, and we assume the duties and responsibilities of our calling in the spirit of cheerfulness and humility. Our trust is in the Lord. Upon Him we depend, and we look in faith unto Him to give us strength and wisdom and the inspiration of the Holy Spirit to accomplish with success, and to His name's honor and glory, the work He has called us to do. We anticipate with pleasure the time when we shall meet you at your respective conferences.

That a kind reception will be accorded us we feel perfectly sure, and that we will be sustained and upheld by your faith and prayers and good works, as our predecessors in the presidency of the mission have been, is our most cherished hope. To see you and hear your voices, and above all to learn of your devotion to the cause you have espoused, we assure you will give us great happiness. In the meantime we earnestly exhort all members of the Church to lay hold more firmly than ever upon the gospel you have received, which has power to save your souls. Be diligent and faithful in keeping inviolate the covenants you made in the waters of baptism. Ever strive to adhere strictly to the commandments of God, and with constant prayer and honest desire endeavor to overcome the weaknesses of human nature, and to conform your lives to the principles and doctrines of Christ upon which eternal life depends.

Live together in love and affectionate fellowship as becometh disciples of the Lord, supporting and defending one another in all righteousness, and bearing with patience and the spirit of forgiveness each others infirmities.

Keep beyond reproach in conduct, and let your example speak eloquently of the holy religion you have embraced, that others seeing the uprightness and virtue of your lives may be persuaded

to become, like you, faithful followers of the Lord Jesus. Strengthen the branches to which you belong. Uphold the standard of Zion in your respective countries. Seek diligently to obtain that faith and strength that will enable you to stand alone in the testimony of Jesus Christ, and in the knowledge of the truth of the restoration of the gospel through the Prophet Joseph. Succor and sustain as far as you are able, the elders of the Church in their missionary labors. Especially uphold the hands of your conference and mission presidents in their sacred ministry. Honor likewise the local authorities, and let the brethren be diligent in preparing themselves to receive the holy priesthood, and then magnify your callings before the Lord. Anxiously acquit yourselves as honorable men of the responsibilities that may be placed upon you. Bear, every one, his full part of the burden of maintaining and strengthening the organizations and branches of the Church to which he belongs, so that the time of the traveling elders may be more completely occupied in carrying the gospel to others who are yet enthralled in darkness and unbelief.

May the light of truth ever illumine the minds and brighten the countenances of the saints of the Most High, and may the knowledge of God the Father and His Son Jesus Christ abound and be nourished in their hearts by the power of the Holy Ghost forever and ever, that in the end, as the result of living lives of purity and holiness, they shall be lifted up and exalted on the right hand of the Father in the kingdom of heaven.

HYRUM M. SMITH.

TO THE ELDERS, SAINTS AND FRIENDS OF THE EUROPEAN MISSION.

ALL THINGS WHICH AFFECT THE LIVES OF MORTAL MEN are eventually terminated by the turning of the wheels of time. For more than two and a half years I have had the great pleasure of associating with the people dwelling in the British Isles and on the Continent who are identified with the Church of Jesus Christ of Latter-day Saints. Now that the dial indicates the arrival of the time of my going, I take this opportunity, on the eve of departure, to bid you farewell.

You have brought satisfaction to me in every way by your support and sympathy. I will miss your smiles of cheer and your words of uplifting hope, as well as the friendly grip of your hands; yet none of these shall be forgotten. I have the deepest interest in your spiritual and temporal welfare, and I pray the Lord to bless you with increasing testimonies of the gospel, and with tenacity of purpose in adhering to the truth, and in suppressing error. I return to my home in Utah with every assurance that you accord me your love and respect. You in turn have mine.

The day in which we may meet again is indefinitely in the future. In fact, it may be that I shall not see some of you again in this life, yet I have a knowledge that we shall all finally arrive at that great and wonderful meeting-place—the hereafter. At parting I am beset with mixed emotions. I am happy at the prospect of being reunited with friends and loved ones at home, yet I regret to withdraw from your association because you have done for me only that which is good and kind.

My dear brothers and sisters, it is my earnest desire that none will forget for one moment the great responsibility which is upon you. Continue to sustain each other in the spirit of true brotherhood. Rally unitedly to the support of those who are placed to serve you in offices of leadership. Consider ever those things which you have done for the Church, which have given you joy and peace. Then understand that you have done them for your fellowmen. And who can do a greater thing than to serve his fellowman? This was the sole purpose of Christ's sacrifice. We are far removed from the desired perfection unless we have learned this lesson, for by it selfishness, that blight of the soul, is extirpated from our being. Keep the commandments of the Lord. Pay your tithes and offerings, and ever refrain from slander and gossip. Gossip is, indeed, venom which poisons love and irritates peace. I say, do these things and the Lord of Hosts will bless you. My desire is for you ever to have His blessings. Farewell.

E. Taft Benson.

Book Notice.—The following books, which have been out of stock for some time past, can now be obtained from this office:—Articles of Faith (pocket edition), price 4s.; Songs of Zion (pocket edition), 3s. Postage extra.

MINUTES OF THE BRISTOL CONFERENCE.

The Bristol semi-annual conference was held on Sunday, September 28th, 1913, at Wolsey Hall, Wolsey Road, Eastville, Bristol. There were present: President E. Taft Benson of the European mission; Elder T. W. Brookbank of the Liverpool office; President Wilford W. Rich, sixteen traveling elders and one lady missionary of the Bristol conference.

The morning session commenced at 10:30 by the congregation singing, "The happy day has rolled on." Prayer was offered by Elder Clarence E. Merrell. Continued by singing, "Let us all press on."

President Rich began the speaking service, and made all present feel welcome by his words of hearty greeting.

Elder A. L. Flitton said the gospel that was delivered to the

ancient saints had been taken from the earth. John the Revelator saw in vision an "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." He testified that through Joseph Smith God has restored the gospel to the earth, and that the "Mormon" elders are preaching the word of God.

Elder William Blake had come into the mission field to preach the gospel. After a person has accepted it with an honest heart, it is hard to take it from him. Many modern prophecies have been fulfilled as well as the ancient ones. There has been more divine truth brought forth to mankind by Joseph Smith than all the learning of the modern religions world can produce. He bore a strong testimony to the truth of the gospel.

The congregation sang the hymn, "Hark to the classmates' song."

Elder Elmer E. Waite said there was a great deal of confusion in the world, due to various interpretations of the scriptures. "No prophecy of the scripture is of any private interpretation, * * * but holy men of God spake as they were moved by the Holy Ghost." In ancient times the people believed in the literal fulfillment of prophecy, in proof of which he referred to several Bible prophecies, and showed that they have been literally fulfilled.

Elder Levi G. Leatham said the Latter-day Saints teach that mere belief in Christ will not save a person; but that faith and works are necessary. He cited many passages of scripture to prove that we must be doers of the law, and not hearers only.

After the congregation sang, "Lord accept our true devotion," the benediction was pronounced by Elder D. H. Elmer.

The afternoon session commenced at 2:30 by singing, "Father, Thy children to Thee now raise." Prayer was offered by Elder Matthew F. Noall. The sacrament was administered by Elders Elbert E. Waite and Albert L. Flitton, during the passing of which the congregation sang, "Rev'rently and meekly now."

Elder Elmer B. Dansie then presented the general and local authorities, who were unanimously sustained.

Elder T. W. Brookbank said the world is not right side up morally and religiously. There are only a few of its people, comparatively, who are serving God in sincerity. The devil's side is largely on top; but the mission of "Mormonism" is to establish the righteousness of God on this earth. Our Church began with one man, and has grown very rapidly. God has said that nothing can stay its progress. There is not an important feature of our work that does not set forth more or less clearly the evidence of the power of Almighty God in it. There is a feeling existing throughout the entire Christian world that Christ is soon to come. But He will not come without warning. The "Mormons" are here warning the people that the second coming of Christ is at their very doors.

The choir sang the anthem, "Send out Thy light."

Elder Roscoe E. Hammond said the gospel of Christ is one that must be accepted in its entirety. The sectarian churches have some truth; but not all. We are either progressing or retrograding. Many people accept part of the gospel as taught by the Latter-day Saints; but it is so much of a unit that if any one leading principle is true, they are all true, and unless one accepts them all he is profited nothing.

The congregation was favored with a recitation by Sister Marjorie Heal.

After singing, "When shall we meet Thee," the benediction was pronounced by Elder John F. Palmer.

The evening session commenced at 6:30 by singing, "We're not ashamed to own our Lord." Prayer was offered by Elder Gilpin S. Woolley. The choir sang, "Sons of Michael, He approaches."

Elder Elmer B. Dansie read the labor and statistical report for the past five months.

President E. T. Benson was pleased to meet the saints of Bristol at their semi-annual conference. He had borne his testimony of the gospel in fourteen nations during the past two and a half years. He said he had an individual testimony that Joseph Smith was a prophet of God. His grand-parents were personally acquainted with the Prophet, his grandmother having been employed in his home. He related the testimony which his grandmother had borne to him, as to the purity of Joseph Smith's life. He spoke about the beliefs and ideas which the world have of the Godhead, and said he believes in a God with body, parts and passions. Christ said, "other sheep I have, which are not of this fold." The "other sheep" were the saints occupying the American Continent. Scientists are teaching some of the doctrines of "Mormonism"—principles which the "Mormon" Church has been trying to get before the world for years. We have come to this earth to receive development for the hereafter. He exhorted his hearers to take advantage of the opportunities for development afforded them

Mrs. Ada Wintle, Miss Elsie Bryant, Brother William E. Caswill and Elder Thomas A. Bayliss rendered a quartette.

Elder T. W. Brookbank said the two questions, "Was Joseph Smith a prophet of God?" and "Is the Book of Mormon a divine record?" are of vital importance to the world. The fulfillment of prophecy is the evidence of the truth of the claims made for Joseph Smith. He read from the Doctrine and Covenants that portion of the 87th section which records the prophecy relating to the Civil War in America. The literal fulfillment of this and other prophecies prove that Joseph Smith was a prophet of God. If anyone can show that the Book of Mormon is not true, then is "Mormonism" overthrown; but to the contrary there have been many evidences found in America which prove the truthfulness of the Book of Mormon.

President Rich thanked Brother William E. Caswill and all who had taken any part in making the conference a success.

The choir sang the anthem, "The song of the redeemed."

Closed by singing the Doxology. The benediction was pronounced by President E. Taft Benson.

On Saturday, September 27th, 1913, President E. Taft Benson, Elder T. W. Brookbank, President W. W. Rich, sixteen traveling elders and one lady missionary met in priesthood meeting, where reports were given of the labors performed by the missionary corps since last conference.

ELMER B. DANSIE, Clerk of Conference.

FROM THE MISSION FIELD.

Change in Conference Presidency.—Elder Charles A. White has been appointed president of the Manchester conference to succeed President Lafayette Jackson, who has been honorably released to return home. President White's address is 9 Lothair Street, C.-on-M., Manchester.

Successful Social.—A successful social was held in Wolsey Hall, Wolsey Road, Eastville, Bristol, Monday evening, September 29th, 1913. A program consisting of vocal solos, violin solos, piano solos, and recitations was given, after which refreshments were served. All expressed themselves as having had an enjoyable time.

Releases and Departures.—The following named missionaries have been honorably released, and sailed for Montreal, on October 1st, 1913, per s.s. *Tunisian:* From the British mission—Elders Jonathan C. Gibby, Samuel D. Wilstead and Henry Hone, and Sister Rebecca M. Hone. From the Netherlands—Elder Ezra F. Edman. A company of thirty emigrants took passage on the same ship, being in charge of Elders S. D. Wilstead, J. C. Gibby and Ezra F. Edman. Elder William Atkin, Junr., of the British mission, has been honorably released and left for New York, per s.s. *Olympic;* on September 24th, 1913; and on October 2nd, 1913, President Lafayette Jackson and Elder Leonard M. Haynie, who have been honorably released from missionary duty in the British mission, took passage per s.s. *Celtic* for New York.

Baptisms.—A baptismal service was held in the Pontypool branch (Bristol conference), September 21st, 1913, when four souls were added to the fold of Christ. Elders Albert L. Flitton and John F. Palmer officiated.

A baptismal service was held at the Stockport baths (Manchester conference), September 27th, 1913, when twelve souls were added to the Church of Jesus Christ of Latter-day Saints. President

Lafayette Jackson and Elders Job Welling, Aerial G. Eames and David J. Shaw officiated.

A baptismal service was held at 23 Booth Street, Handsworth, Birmingham (Birmingham conference), on September 28th, 1913, when one soul was added to the Church. Elder Harry V. Graham officiated.

Arrivals.—The following named missionaries for the European mission arrived September 30th, 1913, per s.s. *Victorian*: William Jesse Stephens, Junr., Martin G. Hansen, Erick W. Larson, and Erie H. Erickson, Ogden, Utah; Sister Amelia Bennion, Joseph B. Standing, Ryno Benge, Howard T. Anderson, Septimus Shepherd and August D. Gherke, Salt Lake City, Utah; George Merlin Southwick, Lehi, Utah; Justin B. Call, Brigham City, Utah; Ezra G. Carter, Preston, Idaho; Victor E. Williams, and Marvin G. Bennion, Taylorsville, Utah; John Henry Schmutz, St. George, Utah; Edwin J. Jensen, Ephraim, Utah; Willard R. Jensen, Centerfield, Utah; Alexander Carlsen, Riverdale, Utah; Nicholas G. Smith, Sister Florence G. Smith, and Gerald M. Steed, Farmington, Utah; Benjamin Glenn Kenney, Holden, Utah; and William Henry Lindsay, Junr., Dingle, Idaho.

Appointments.—The elders who arrived for the British mission on September 30th, 1913, have been appointed to labor in the following conferences: William Jesse Stephens, Jr., Norwich; and George Merlin Southwick, Liverpool. Sister Amelia Bennion has been assigned for duty in the Norwich conference.

Farewell Socials.—A farewell social was held in Sheffield (Sheffield conference), on September 20th, 1913, in honor of Elders Orion B. Thurgood and Roy H. Peck, who have been honorably released from missionary duty to return home. An appropriate program was ably rendered to a goodly number of saints and friends.

A farewell social was held September 29th, 1913, in Middlesborough (Newcastle conference), in honor of Elder Jonathan C. Gibby, who has been honorably released to return home. An interesting program was rendered. Elder Gibby was presented with a suitable token of love and esteem by the elders, saints and friends.

A successful farewell social was given at Manchester (Manchester conference), on September 22nd, 1913, in honor of President Lafayette Jackson, who has been honorably released to return to his home in Colorado, U.S.A. Appreciated tokens of esteem were presented to him by the elders and saints of the conference.

A successful farewell social was held at No. 5 Exchange Building, High Street, Walsall (Birmingham conference), on Saturday evening, September 27th, 1913, in honor of Elder Samuel D. Wilstead, who is soon to return to his home in Zion. A fine program was pleasingly rendered, and refreshments were served.

A suitable token of esteem was presented to Elder Wilstead by the elders, saints and friends.

District Meetings.—A district meeting was held in Forester's Hall, Hull (Hull conference), September 28th, 1913, President Elias A. Lemon and five traveling elders being present. The first session began at 2:30 p.m. The general and local authorities of the Church were presented and unanimously sustained. Elder Alfred Crane said "Mormonism" has stood the test in all respects since its beginning. The gospel teaches obedience to righteous principles. President Elias A. Lemon said we have not come together to select the authorities of the Church, but to sustain those whom God has chosen, and we should do this by our actions, as well as by our faith. The evening session commenced at 6:30. Elder Lionel J. Bradford gave a general outline of the fundamental principles of "Mormonism." Elder Douglas T. Murdock spoke upon salvation for the dead. Gave Bible proof to show that this principle was understood by the prophets of old, though it has been lost from the world for many centuries; yet it still remains a principle of the gospel. Elder C. A. Barlow spoke upon the order which is established in the Church through which revelations for its guidance are given. After the evening session a successful street meeting was held.

A district meeting of two sessions was held in Leicester (Nottingham conference), on Sunday, September 28th, 1913. President Eddis W. Watkins and three traveling elders were in attendance. The afternoon session commenced at 2:30, and after the usual opening exercises, Elder Washburn C. Hunter gave a brief report of the branch, stating that animosity and contention do not exist among the saints. President Watkins then presented the general and local authorities of the Church, all being unanimously sustained. Sister Lily Wheatley reported the Relief Society. Elder Washburn C. Hunter and Sister Minnie McDonald the Mutual Improvement Associations, and Elder William E. Cox the Sunday school. All stated that the respective organizations are in splendid condition, and that the work being accomplished is for the betterment of all. President Watkins encouraged the saints to continue their good work. The first speaker at the evening session was Elder David H. Cannon, who gave a brief history of the gospel. He said that faith in the divine plan was stimulated by the study of its antiquity and harmony. Elder W. E. Cox stated that to go to the Father we must do the works of the Son, and obey the gospel as He taught it. President Watkins explained that we are here to prepare for mansions on high, and related a parable to illustrate the necessity of faithful labor. Persecution strengthens us and aids our cause. Elder Washburn C. Hunter commented on the office of the Holy Ghost, showing it to be a great factor in the spiritual side of life.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lessons XXXV-VI.—Some Scattered Events (Continued).

Textbook: One Hundred Years of Mormonism (Evans) pp. 512-528.

II. Auxiliary Societies.

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